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pendent on it, a system which gives the impression of something already in existence before the artificial exogamous group was heard of. The family, then, as revealed by the relationship terminology, recognized all of the points of contact radiating outward from self through the affiliations of mother, father, brother, sister, wife or husband, child, nephew and niece, parent-in-law, son-in-law, daughter-in-law, and all of the various connections brought about through these. It is true that the association was distinctly closer with the mother's people than with the people of the father's group, but there is no evidence that this was anything more than a specialization which under other circumstances might have taken an exactly contrary direction, or might have maintained a balance between the two sides of the house.

After devoting some space to a consideration of personal names, our next task will be to take up this special development and see what factors it adds to the family complex already considered.

NAMES AND TITLES

The customs of the Chickasaw and Creeks were so nearly alike in many particulars that an account of one will answer very well for the other, but there are exceptions, and one of these is in the matter of names, which differ not merely in the language in which they are couched but in the systems employed. Adair's exposition of Chickasaw naming is as follows:

"They give their children names expressive of their tempers, outward appearances, and other various circumstances; a male child, they will call *Choola*, 'the fox'; and a female, *Pakahle*, 'the blossom, or flower.'[a] The father and mother of the former are called *Choollingge*, and *Choollishke*, 'the father and mother of the fox'; in like manner, those of the latter, *Pakahlingge*, and *Pakahlishke;* for *Ingge* signifies the father, and *Ishke* the mother. In private life they are so termed till that child dies; but after that period they are called by the name of their next surviving child, or if they have none, by their own name; and it is not known that they ever mention the name of the child that is extinct. They only faintly allude to it, saying, 'the one that is dead,' to prevent new grief, as they had before mourned the appointed time. They who have no children of their own, adopt others, and assume their names, in the manner already mentioned . . ."[b]

"When the Indians distinguish themselves in war, their names are always compounded—drawn from certain roots suitable to their intention, and expressive of the characters of the persons, so that their names joined together, often convey a clear and distinct idea of

[a] The name of the "turtledove" (by which is meant the mourning dove or passenger pigeon) was also applied to a female child. Adair, Hist. Am. Inds., p. 36.

[b] Adair, op. cit., p. 151.

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several circumstances—as of the time and place, where the battle was fought, of the number and rank of their captives, and the slain. The following is a specimen: one initiating in war-titles, is called *Tannip-Abe*, 'a killer of the enemy'; he who kills a person carrying a kettle, is crowned *Soonak-Abe-Tuska;* the first word signifies a kettle,[66] and the last a warrior. *Minggáshtàbe* signifies 'one who killed a very great chieftain,' compounded of *Mingo*, *Ash*,[67] and *Abe*. Pae-Máshtàbe, is, one in the way of war-gradation, or below the highest in rank, *Pae* signifying 'far off.'[70] *Tisshu Mashtabe* is the name of a warrior who kills the war-chieftain's waiter carrying the beloved ark."[71]

Adair adds a wrong analysis of the name *Shulashummastabe*,[72] "Red shoe killer," known to the whites as Red Shoes. He gives also the names *Chetehkabe* or *Chetehkabeshto*, "You are weary killer"; or "You are very weary killer";[73] Noabe, "one who kills a rambling enemy";[74] *Pas'pharáàbe* (Pa^{n}s falaya abi), "killer of a long haired person"; i. e., of a Choctaw; and Yanasabe, "the buffalo-killer," given to one who has killed a distinguished enemy.[75]

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Speaking of the Creek Indians of Tuskegee, Speck says:

"A male child was given no name until he had been initiated, but was known by the name of his totem, *Fúswa* 'bird,' *Tcitto* 'snake,' or perhaps some other epithet derived from a personal peculiarity. Girls were not called by the totem name, however, but were generally addressed by the kinship term or named after some natural occurrence or object connected with their birth. This name they retained without change through life. Examples of female names are very rare."[76]

Mr. McCombs says that every male child was first called tcibă'ni, "little boy," which is natural enough. Later men and women both received names derived either from those previously used by the family connection or such as were made up on the spot. Generally the latter commemorated some war exploit which the child's father, uncle, or other male relative had performed, and it is to be presumed that the same was true of the former, although many of them can no longer be interpreted. Their use was not strictly limited to one clan. Following is a list of common names applied to men furnished me by Zachariah Cook:

Adjû'li ("Old"?).
Ano'gitca, "Beloved."
Iyago'pkI, "To squat," "to hide."
Koabai'gi, "To raise or rise."
Litl'fká, "Shedding hair."
Lû'ká.
Mahobá'ngi, "Spoiled" (meaning "the battle is spoiled since it is now begun").
Máne'dji, "To help someone."

[66] Byington has asonak for "kettle."
[67] Or rather o-shá, "to sit."
[70] Perhaps a Chickasaw word, wanting in Choctaw unless it is contracted from hopaki.
[71] Adair, Hist. Am. Inds., p. 193.
[72] Actually from shuluah, "a shoe"; humma, "red"; imo-sha, "to have or keep something"; and abi "to kill."
[73] From tcilikabi, or tcilikabi ishto: Adair, op. cit., p. 192.
[74] From nowa, "to walk," "to ramble," and abi, "to kill."
[75] Adair, op. cit., p. 192.
[76] Speck, Mem. Amer. Anthrop. Assn., vol. II, p. 116.

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Maowâ'ĥ, "Near by something."
Mate'tca, "Missed" (when one plans to meet another and fails).
Mĕĥ'ndĭ (?).
Midiwe'gi, "He throws him down for someone" (assisting in a fight).
Mîle'ĭ, "Pointer."
Motalĕ'stci.
O'djudĭ.
Otci'sĭ.
Pahĭ'tcà, "To whoop and run upon the enemy."
Sáfuš'skĭ, "Tumbling someone into a ditch."
Sima''gi, "To say."
Tahoknĕ'stci, "To make anything light."
Tcinganĕ'hĭ, "A trap (for you?)."
Teo'tkĭ, "Small."
Tiwe'gi, "He throws someone down by himself."
Wâsa'sĭ, "Osage."

From other sources I have obtained the following:

Hîtcîfa'pa,[76] "Tobacco-eater."
Hobo'yĭ hĭ'ĥ łâko, "Big handsome child."
Hobo'yĭ łâko, "Big offspring."
Holibo'ĭ, "He might kill (finish) all his enemies."
Homata'igà, "He crossed first."
Hoya'hanĭ or Huya'hni "Passing by." A former head war-chief of the Chiaha and Okmulgee bore this name.
Łatci'mahidjaigĭ, "Peeping at something (around a tree)." This was originally given because on a certain war expedition the father peeped around a tree at his own people by the camp fire, and warned them that it was dangerous to stand where they were.
Seletcĭ (?) (applied to a person of either sex).
Takusa (?) (a common name but given to persons of importance).
Te-wahatkĭ, "White hair with pieces of scalp."
Tokułkĭ, "They two run."
Tomalĭ (?).

The following are from the notes of Dr. A. S. Gatschet:

Kotca'mĭ, (?).
Ko'we, (?) (name for a man or woman).
Ma'kale, probably meaning "to throw water on."
Saga'hgi, "Two behind something," probably engaged in a fight; given to a man or woman.
Sapinga'hli, "Taking away, abstracting, robbing."
Sawase'gi, "Left alone in it," probably a fight; given to a man or a woman.
Simahitca'gi, "Taking aim," or "Getting sight of an object which is to be shot."
Tcî'ho, "A man of Chiaha town."
Tcuwatala'go, (?).

The following names applied to women were given me by Rev. William McCombs of Eufaula, Okla.:

Ană'hki, "Getting very near (the enemy) by stratagem."
Anâthō'yi, "Two returning wounded."
Folûthō'gi. It is implied in this word that it perpetuates the memory of two men who entered a country beset with dangers in order to locate the situation, numbers, and so on of the enemy, who performed this service by strategem or otherwise and returned safely to their own people.
Homawîlă'hki, "Two advancing in front" as scouts.
Izyolai'gi, "Two fell together" after having grappled with each other, depending only upon their physical strength.
Łłsahō'yi, "We saw them at a distance chasing (the enemy)."
Saho'hyi, "Two kept on after" the enemy, while the rest halted. This is given as the name of General Weatherford's mother.
Wōlai'gi, indicates two special men have been sent out from an encampment to locate the enemy.[77]

[76] Perhaps this should be Hîtcîpapa.
[77] The daughters of Hobo-Hîlayahola, the great Creek orator, are said to have been called Kîsîla and Anîhi (Smith. Misc. Colls., No. 52, p. 14).

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Another feminine name, said to be very ancient, was recovered by Mr. Grayson and bestowed upon one of his own children. This name, Tsianĭna, can not now be interpreted. Two other names, Tsinĭ'a, "peeping," and Mitiwō'hli, which probably means "turning around," were given me by Mrs. Grayson.

The following feminine names were collected by Doctor Gatschet:

Fik'-huya'hni, "Heart passing by, about, or around."
Isa-usăi'ki (?) or Sahusăi'ki, "One left (in war) with it."
Mihi'li, "One who likes somebody."
Setakha'hgi, "(Fighting) in a line."
Simihi'li, "One getting attached to someone" (this may, perhaps, be used for a man).

Among the Alabama of Texas the war names have long since passed out of use, and most of the young people do not have Indian names of any sort, while the meanings of those still preserved are not known. Following is a partial list of Alabama names:

MEN

Ateuwai'tci.
Ci'mâlokai'tci'.
Cimatátâhge'.
Ciyupi'ti.
Conafti'tci.
Cowai'yi.
Ĕ'lawēhtci.
Holĕtke'.
Homalĕ'htci.
Kalâne'.
Kocpō'.
Kone'.
Lone'.
Pă'djo.
Pahe'tcâ.
Patâbi'.
Si'late.
Sinlâhe'.
Tâfolo'hkĕ.
Takohtci.
Tcai'iki.
Tcâke'.
Tcâmba'.
Tcawĕ'hki.
Tikbâbe'.
Tola'na.
Wai'hke.
Yâga'hpi.
Yâhe'tci.
Yaiyi'.

WOMEN

Apĭlho'yĕ.
Awâgahe'.
Câmho'.
Cima'goiho'dji.
Cokyûhki.
Fâla'iki.
Mocai'tci'.
Nocai'hki.
Okō'si.
Pa'lusi.
Sa'hâwe'.
Sihoma'hki.
So'ñki.
Tcûkla'hte.
Yûlho'hki.

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Busk names should rather be called titles. In former days they were ordinarily given only on account of warlike exploits, especially the taking of scalps, but, as I have noted elsewhere, they could sometimes be secured by obtaining eagle feathers or killing many deer. In a few cases such titles were conferred upon women.[77] Each clan

[77] See Bossu, Nouv. Voy., vol. II, p. 43; however, in an unpublished Hitchiti story collected by Doctor Gatschet, in recognition for a deed of heroism which one woman performed, a busk title was conferred, not on her but on her son.

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had its own set of titles which were given to new aspirants after the death of the former holders. If at any time the titles belonging to a clan were entirely exhausted a name could be borrowed from the clan of the aspirant's father, but after the death of the holder it would revert to the clan from which it had been taken.

These titles usually contained two words, of which the second was commonly hadjo, fiksiko, yahola, imala, tástánâgi, or miko. The last three belonged properly to certain classes of functionaries to be described elsewhere, but in some towns they seem to have become hereditary in the clans; at least this is definitely affirmed for the term tástánâgi. It has frequently been reported that these titles were bestowed in a certain order. Thus one of my own informants said that a man would probably be given first a name containing hadjo, next one with imala, and finally one with tástánâgi. Another gave the order as hadjo, tástánâgi, and miko. Most of this is explained, however, by the fact that the names imala, tástánâgi, and miko were applied to officials. Nevertheless there seems to have been some tendency to use a name containing hadjo first and one with yahola later on. These two, together with fiksiko, are called "common names," which here mean merely that they did not carry official positions with them. Hadjo means "mad," "crazy," but more particularly "furious in battle." Fiksiko means "no heart," "heartless." Yahola refers to the yahola cry, a long-drawn-out shout uttered by the bearers of the black drink while the chiefs and warriors were taking it. Originally it may have been restricted to a class of criers but later it became "common." The tendency of these names to become "common" in course of time explains why Speck was told that hadjo, fiksiko, imala, and yahola were all of equal rank.[78]

The first word in the title was derived from various sources, but there were two principal kinds. The most important set was based on the name of the totem animal, and in most cases it was the simple name of the animal itself, not a mere reference to it. Names of this kind were usually bestowed only upon persons belonging to clans having the same name, but sometimes they were allowed to those whose fathers belonged to that clan. Another considerable set was taken from names of tribes or towns, particularly those which composed the Creek confederacy. Sometimes they preserved the names of tribes or towns that otherwise would have been forgotten On the other hand the names of Kán hâtki, Okchai, Pakan tallahassee, Otciapofa, and Alabama seem not to have been used, or if so only rarely. Only a few cases of the use of the name of Muklasa can be recalled. It may be added that the name of the Toad clan, Sábáktálgi, also seems not to have been used. Jackson Lewis said that the non-

[78] Speck in Mem. Amer. Anthrop. Assn., vol. 2, p. 117.

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totemic names were taken from the common names which a person's grandfather had used because there would not be enough totemic names. Another set was formed by taking the names of the clan animals, the tribes and towns, and adding the diminutive suffix -utci.

Some of these titles were practically always in use and carried with them a certain seat and function in the square ground. For instance, many town chiefs were called by the name of their town with the addition of the word miko, as for example Tukabahchee miko, Tukpafka miko. The appropriateness of others is not so obvious. For instance, Yuchi miko was a name used in Okchai while Hobayi miko was a permanent name of the Tukabahchee chief. This latter fact agrees well with what I was told by others, that the names Hobayi tástánágí and Hobayi miko were in olden times the most distinguished of all titles, a man having the title hobayi being one who understood all of the strategic arts of war. Very few received these titles, it is said. Again, in Tukabahchee the leader of the Imala łákálgi was always called Imala yahola, the leader of the tástánágágí Tástánák tcápko, and another of the latter group Tciskale'iga.

As has been stated already, any man could receive several titles in succession, and the bestowal sometimes involved a change in his seat on the square ground, though not necessarily. When my informant Jackson Lewis grew to manhood he received the name Tcowasta'i tástánágí, which entitled him to a seat in the south or Warriors' bed at Eufaula, a seat different from the one he had up to that time occupied. In 1908 he received a third name, Ahá'łák tástánágí, but he kept the same seat. When a man became an Isti átca'gágí (abbreviated into I'sti tcagágí)[78] he was not given a new name but was simply called over to another seat.

The ceremony of name giving was after this manner. The leading men of each clan council were asked if they had a boy to name—i. e., a boy whose father belonged to their clan, though the boy himself would be of another clan. If they decided that there was such a boy they selected a name for him and told him what it was to be. When the time came to confer it, which was at the busk when all were fasting, one of the clan leaders—a heniha according to one of my informants—advanced into the square and announced it in a long-drawn-out shout, called by some by the same name as that given to the cry when black drink was being taken, the yahola cry. The boy then came forward, was given tobacco, and was then presented to the chief in a short speech in which the speaker said: "He is now your boy and you can use him for any purpose you desire." It was customary to give names in pairs. For instance, when Jackson Lewis received his last name, one of Mr. Grayson's sons was named with him.

[78] See pp. 301-302.

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Adair tells us that an unsuccessful Chickasaw leader might be stripped of all his war titles.[29] I was told that the Creeks did not do this, but in earlier times it may very well have happened.

The following list of war names was obtained from Zachariah Cook:

As hadjo.
Abali hadjo.
Abayáli hadjo.
Abi'ka fiksiko, "Abihka fiksiko."
Abi'ka hadjo.
Abi'ka yahola.
Abi'kutci, "Little Abihka."
Abuyak fiksiko, "Putting-down fiksiko" (?)
Abuyak hadjo.
Abuyak yahola.
Adji yahola, "Corn yahola."
Adji hátci fiksiko.
Adji hátci hadjo.
Adji hátci yahola (?).
Ahalak fiksiko, "Potato fiksiko."
Ahalak hadjo.
Ahalak yahola.
Ahalakutci, "Little Potato."
Ahotáligo, "Clear minded."
Akálpoisa hadjo, "Dipping-something-in-under hadjo."
Akálopisa yahola.
Akfáski fiksiko, "Okfuskee fiksiko."
Akfáski hadjo.
Aktayatci fiksiko, "Aktayatci-clan fiksiko."
Aktayatci hadjo.
Aktayatci yahola.
Aktayatcutci.
Atcifahâli hadjo, "Broken- (or rough-) country hadjo."
Báskap hadjo, (Báskap is perhaps the same as Paskofa, see below).
Fus fiksiko, "Bird fiksiko."
Fus hadjo.
Fus yahola.
Fus hátci fiksiko, "Bird-creek (?) fiksiko."
Fus hátci hadjo.
Fus hátci yahola.
Halipcsa hadjo, "Victor (?) hadjo."
Halpata fiksiko, "Alligator fiksiko."
Halpata hadjo.
Henîha tástánagi.
Henîha teápko, "Long henîha."
Henîhutci, "Little henîha."
Hilibi fiksiko.
Hilibi hadjo.
Hilis fiksiko, "Medicine fiksiko."
Hilis hadjo.
Hobayi fiksiko (?), "Far away fiksiko."
Hobayi hadjo.
Hobayi yahola.
Hobayutci.
Hoboihili fiksiko, "Good child fiksiko."
Hoboihili hadjo.
Hoboihili yahola.
Hobuis hadjo, (Hobuis from hobuiwa, "child," or hobili, "log").
Hola'ta fiksiko.
Hola'ta hadjo.
Hola'ta yahola.
Hola'tutci.
Hotálgi fiksiko, "Wind fiksiko."
Hotálgi hadjo.
Hotálgi imala (?)
Hotálgi yahola.
Ifa hadjo, "Dog hadjo."
Imedjiska hadjo, "Butt-of-tree hadjo."
Ina tástánagi, "An ina warrior." (As a man went into battle he repeated a formula or song called "ina" which was supposed to preserve him from harm during the action.)
Injanis hadjo.[30]
Ispani fiksiko, "Spanish fiksiko."
Ispani yahola.
Itchas fiksiko, "Beaver fiksiko."
Itchas hadjo.
Itchas yahola.
Itchasutci.
Itco fiksiko, "Deer fiksiko."
Itco hadjo.
Itco tástánagi.
Itco yahola.
Itco-ili hadjo, "Deer-foot hadjo."
Itco kutcûgani, "Short deer."
Itco-yábi hadjo, "Deer-horn hadjo."
Itcutci, "Little deer."
Kaiamûlk hadjo, "Kaiamulgi hadjo."
Kán teat hadjo.
Kapitca fiksiko, "Lye-drip fiksiko."
Kapitca hadjo.

[29] Adair, Hist. Am. Inds., p. 393.

[30] See p. 133.

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Kapitca yahola.
Kapitcutci.
Kasi'ta fiksiko.
Kasi'ta hadjo.
Kasi'ta yahola.
Katca fiksiko, "Panther fiksiko."
Katca hadjo.
Katca hola'ta.
Katca yahola.
Katcili, "Panther foot."
Katcilutci, "Little panther foot."
Kawita tástánagi, "Coweta tástánagi."
Kinas hadjo, ("Dodging(?) hadjo").[81]
Koakodji hadjo, "Wildcat hadjo."
Koakodji yahola.
Koasat fiksiko, "Koasati fiksiko."
Koasat hadjo.
Koha łáko, "Big cane."
Koha łáko hadjo, "Big cane hadjo."
Kolomi hadjo.[82]
Kosa fiksiko, "Coosa fiksiko."
Kosa fiksikutci, "Little Coosa fiksiko."[83]
Kosa hadjo.
Kosa yahola.
Kotcugáni, "Short."
Kûnip fiksiko, "Skunk fiksiko."
Kûnip hadjo.
Kûnip yahola.
Kûnutci, "Little skunk."
Lata fiksiko (Distinct from Hola'ta fiksiko).
Lata hadjo.
Lata mátaha.
Lata tcápko.
Lata yahola.
Litif hadjo, (litifka, (any creature) "shedding hair").
Lodja fiksiko (Lodja is supposed to mean "turtle," though the word is not pronounced exactly like that applied to the reptile).
Lodja hadjo.
Lodja yahola.
Łálo fiksiko, "Fish fiksiko."
Łálo hadjo.
Łálo yahola.
Łidjámi fiksiko.
Łidjámi hadjo.
Łiwahali fiksiko.
Łiwahali hadjo.
Míkos hadjo, (An Alabama war name).
Muklasa.[84]
Nabotci hadjo.[85]
Nokos fiksiko, "Bear fiksiko."
Nokos hadjo.
Nokos yahola.
Nókosádji, "Bear's tail."
Nokosili, "Bear's foot."
Oíkás henîha, "Water (or Oil) henîha."
Okoski (?)
Oktahasas hadjo, "Sand-town hadjo."
Oktcán fiksiko, "Salt fiksiko."
Oktcán hadjo.
Oktcán hola'ta.
Osána fiksiko, "Otter fiksiko."
Osána hadjo.
Osotci fiksiko, "Osochi fiksiko."
Osotci hadjo.
Osotci yahola.
Otci hadjo, "Hickory nut hadjo."
Otcis hadjo, "Otcesee hadjo."
Otcisi tcápko, "Long (or tall) Ochesee."
Otcisutci, "Little Ochesee."
Pahos fiksiko, "Pahosa fiksiko."
Pahos hadjo.
Pahos hobai.
Pahos yahola.
Pahosutci.
Paskofa, "Ceremonial ground."
Pin fiksiko, "Turkey fiksiko."
Pin hadjo.
Sawanok fiksiko, "Shawnee fiksiko."
Sawanok hadjo.
Sawanok yahola.
Tákosa fiksiko(?), "Mole fiksiko."
Tákosa hadjo.
Tákosa yahola.
Tál mutcás fiksiko.
Tál mutcás hadjo.
Tál mutcás yahola.
Tálimás fiksiko, "Public (or common) fiksiko."
Tálimás hadjo.
Tálimás yahola.
Tálip[85a] hadjo.
Tálof hadjo, "Town hadjo."
Tálsa fiksiko.
Tálsa hadjo.

[81] Tcinnsita means "to dodge."
[82] This was the name of a great fire maker of the Tukabatchee.
[83] This was the name of Coley Proctor, a leader of the conservative element in the Creek nation.
[84] Mr. Grayson remembered an Alabama or Koasati Indian so called.
[85] Apparently referring to an extinct tribe called Napochies by the Spaniards; see Bull. 73, Bur. Amer. Ethn., p. 360.
[85a] Probably from the name of a plant, tálwa; see Bull. 73, Bur. Amer. Ethn., p. 269

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Tâlsa yahola.
Tâlwâ hadjo, "Town hadjo."
Tâmi fiksiko.
Tâmi hadjo.
Tâmi yahola.
Tâpâsola hadjo (abbr. Tapâs hadjo), "Daddy-long-legs hadjo."
Taskîk hadjo, "Tuskegee hadjo."
Tâski heniha (abbr. Tâskiniha).[82a]
Tâskona.
Tciaha hadjo, "Chiaha hadjo."
Tciloki fiksiko (?)[82c]
Tciloki hadjo.
Tciloki yahola (?).
Tcito hadjo, "Snake hadjo."
Tcugati fiksiko (Tcugati perhaps means "imprisoned.")
Tcuska fiksiko, "Post oak fiksiko."
Tcuska hadjo.
Tcuska heniha.
Tcuska yahola.
Tcugati hadjo.
Tcugati yahola.
Tcugatutci.
Tcula fiksiko, "Fox fiksiko."
Tcula hadjo.
Tcula yahola.
Tcuwastai hadjo.
Totka bahi, "To apply fire" (or "To add fire to fire").
Totka bahi hadjo.[82d]
Totka hasi, "Old fire."
Totkis hadjo, "Fire hadjo."[82e]
Tukaba'tci fiksiko, "Tukabahchee fiksiko."
Tukaba'tci hadjo.
Tukaba'tci yahola.
Tukolisi, "Spotted."
Tukolis hadjo, "Spotted hadjo."
Wâtula tcâpko, "Tall crane."
Wôksi hadjo.
Wôksi miko (?).
Wôksi yahola.
Wotko fiksiko, "Raccoon fiksiko."
Wotko hadjo.
Wotko yahola.
Wotkotci, "Little raccoon."
Yaha fiksiko, "Wolf fiksiko."
Yaha hadjo
Yaha tâstânâgi.
Yahola fiksiko.
Yahola hadjo.
Yaholutci.
Yatâwa hadjo.
Yufala fiksiko, "Eufaula fiksiko."
Yufala hadjo.[82f]

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Stiggins says that in the first attack on Fort Mimms a party of Creeks rushed into the very center of the fort, and all were killed except one man who afterwards had the name bestowed upon him by his town of "*Na ho mah tee o thle ho bo yer*, which is the foremost man in danger in time of battle."[82g]

Great numbers of Creek personal names appear in early documents and historical narratives dealing with the Southeast, but in many cases they are so badly misspelled or so unusual that they can not be translated. Sometimes it is impossible to say whether we have to deal with the boy's name or the war title. Among those that may be made out are the following:

Abi'ka miko(?)
Akfâski tâski heniha.
Âlbama tâstânâgi, "Alabama tâstânâgi."
Asin yahola, "Black drink yahola."
Atâs miko, "Atasi miko."
Faki lâsti hadjo, "Black earth hadjo," a Seminole chief.
Fâlotki(?)

[82a] Tâski probably has reference to war.
[82c] See p. 139 et seq.
[82d] This was the name of G. W. Grayson's father.
[82e] The Creek name of Sam Moniac who figures in early Creek history and signed the treaty of 1790.
[82f] The Indian name of Lewis Prosier, head of the "Snake" or conservative faction among the Creeks.
[82g] Stiggins, Ms.: *Ho mah tee* is probably homa'ta, "a chief or leader;" o fâlo or holi, "very;" and *ho bo'yer lobogi*, "far away." Mr. McCombs gives Hâlibôya, "War Conqueror," as a very great title.

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Fus hátci miko, probably "Bird creek miko," referring to the old town of Fus-hatchee, though the name is often translated "Bird Tail King," the words for "creek" or "river" and tail being much alike. An Indian of this name appears in the treaty of 1790 and another was a chief of Kasihta.
Fus hátci tástánągi.
Heníha łáko, "Big heníha," a war title which goes back to 1733.
Heníha míko.
Hílíbi hadjo.
Hobayi, "Far away."
Hobayi hadjo.
Hobayi ímala.
Hobayi míko, "Far away miko," a signer of the treaty of 1790.
Hobayi tástánągi.
Hoboíhíli, "Good child."
Hoboíhíli hobayi.
Hoboíhíli míko, "Good child chief."
Hoboíhíli yahola.
Hola'ta hadjo.
Hola'ta ímala.
Hola'ta míko.
Holíboyi hadjo.
Holíboyi míko, "War killing (i. e. 'finishing') miko."
Holíhopoi, "War measurer."
Holíhopoi tástánągi.
Hotálgi ímala, "Wind ímala."
Ifa hadjo, "Dog hadjo."
Ifa táski heníha.
Ifa tástánągi.
Imala hátki, "White ímala.
Imala łáko, "Big ímala."
Ina tástánągi (see preceding list).
Ispahíhtca.
Ispani hadjo.
Ispokok hadjo.
Kapitca míko.
Kasi'ta míko.
Kasi'ta tástánągi.
Kawita míko.
Kosa míko(?)
Kosa tástánągi.
Łidjámi tástánągi.
Łiwahali táski heníha.
Míko bobayi, "Far away miko."
Okílisa.
Opílło (=Opílłáko) tástánągi.[86]
Pahos míko.
Simomítci, "Doing-it-for-them."
Tálahási ímala, "Old town ímala."
Tálahási míko.
Tálwa łáko tástánągi.
Tamali hadjo.
Tamali míko.
Tásikaia hadjo.
Tásikaia míko.
Táski heníha.
Táski heníha hátki (hátki, "white").
Táskigi tástánągi, "Tuskegee tástánągi."
Tástánągi hadjo.
Tástánągi hobayi.
Tástánągi míko.
Tástánągi tcápko, "Long tástánągi."
Tcalaki ilítci, "Cherokee killer."
Tciaha míko, "Chiaha miko."
Tokulgi, described as "emperor of the nation"—i. e., head chief of the Coweta at one period. (Cf. the common name Tokulki, p. 99).
Totka tástánągi, "Fire tástánągi."
Tupa hátki, "White bed."
Waika tcumpa, "Sweet spring."
Wakokai míko.
Wíwo'ka míko.
Wôkai míko.
Yahola.
Yahola ímala.
Yahola míko.
Yakinha míko, second chief under Moty Kennard and his successor. Yakinha is perhaps from ya'kita, "to shout," "to whoop."
Yufala hobayi.
Yufala tástánągi.
Yufala tástánągi míko.
Yutci tástánągi (himself a Yuchi Indian).

While a few of these are different from any given in my list above, the greater number will be found there.

The following names are also extracted from early documents and it is probable that some of them are war names but it is impossible to say. The interpretations are from Doctor Gatschet's notes.

[86] Opílłáko, "Big swamp," was a former Creek town; see Bull. 73, Bur. Amer. Ethn., p. 282.

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Figiya, probably meaning "to shake or tremble," a Chiaha war-chief living in 1733.

Hammitci, called "Old Hammitci of Sutchapoka," probably Old Hammitci of Lutcapoka.

Hopalitci, "One going to a distance" from houses, etc.

Imistisigo, "Man who has no men" following him, a chief who fought against the Americans after the time of the Revolution.

Lamhi tcati, "Red Eagle," said to have been the name of William Weatherford, leader of the hostile Creeks in the Creek-American war.

Lifagi, "One who punches (or stamps)" with his feet alternately, the name of a Creek chief who went to Texas at an early period.

Mikonopi, or Miko unapa, "Chief on top of all" chiefs, the head-chief of the Seminole during the Seminole war.

Mitikayi, "Pushing down," a war-chief of the Oconee.

Opototache (or Long Side), an Indian of Big Tulsa who signed the Treaty of 1790.

Stimafatcki, from afâtiki, "glad"; a signer of the Treaty of 1790.

Stimala'tci (shortened into Mala'tci or "Malachee"), "One coming into something of his own" (?), a famous head chief of the Lower Creeks.

Suta-milla, "Pointing toward the sky," a Chiaha war captain in 1733.

Tamodjâidji, "Who makes one (bird) fly(?)," the famous Tomochichi.

Timpuitci, "Coming near," Creek name of the Yuchi chief Timpuchee Barnard.

Tuwidjedji, a chief of the Oconee Indians.

Parents sometimes took their names from their children, but in that case they did not give up their earlier names. Mr. McCombs told me of a case in which a woman adopted the names of three of her children in succession. The oldest, whose name she had taken, having died, she assumed the name of the next younger, and, that one dying some time later, she adopted the name of the third.

Clans, Phratries, and Moieties

Native explanations of their origin

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The clan origin stories of the Creeks were of two kinds—stories attempting to account for the origin of the clan system as a whole and stories dealing with the creation of new clans.

Sometimes these last merely profess to explain how the exogamous prohibition between two linked clans came to be broken down and hence are not origin stories in the true sense of the term, but there is no clear line of demarcation between these and stories accounting for the existence of entirely new clans. If we could place any reliance upon these myths it would be easy to account for this confusion by considering that in all probability in many of them the name subsequently applied to the new clan would be assumed as having been already in existence.

In connection with the cutting apart of an exogamous group the expression is applied, "their fire (or light) was put out." Either this refers to a common myth told to account for these separations